

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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For the Christian Repository.

"Not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. ii. 13.

When "Paul" commenced his series of Addresses to the Religious Society of Friends, it might be supposed he meant them as an invitation to embrace the Calvinistic scheme. When, by a course of reasoning, he attempted to sustain his views, it may be taken for granted, that he supposed that scheme a rational one. Amicus believed it was both irrational and unscriptural—absurd in theory, and wholly repugnant to the plain and decided testimony of the inspired penmen. To try this point has been the duty of Amicus, not only to excuse ourselves for rejecting it, but, for the purpose of bringing into view, doctrines more worthy of the divine character—doctrines which demand the assent of our reason, and recommend themselves by their purity, their simplicity, their excellence—doctrines calculated to manifest the unbounded love of God to his rational family, and adapted to every capacity, as the only means of happiness in this world, and of eternal felicity in the world to come.

This point has now been tested, and I think the most sceptical—the most prejudiced (in the moment of cool reflection) must admit, that the doctrine of the Trinity, as explained and enforced by my opponent, is irrational, absurd and grossly blasphemous!!!—I am aware that many, who are called Trinitarians, have views of this subject that widely differ from "Paul's," and approach much nearer the standard of Scripture truth. Many of these, I have heard express themselves, with as much disgust at the opinions of my opponent, as ever I have done—and some of them in friendly conference on the subject have differed from me in very little, except the terms they used. The truth is, as expressed by "Amicus," in his first Number on this point, "there is no commonly received doctrine of the Trinity"—I mean, that among those, who with the strongest intellectual powers—the greatest learning—and largest opportunity of conference with religious characters, have thought and wrote on this subject there is the greatest variety and contrariety of opinion—the greatest jarring and confusion!!!

Now this is not at all wonderful, when we consider, that this Doctrine originated in a departure from the spirit and language of the Holy Penmen—in a desertion of that Standard, which these secretaries acknowledge as "the only infallible rule!!!" For as Dr. Taylor has said, "he that goes about to speak of a Trinity, and does it by words and names of man's invention, and by the distinctions of the Schools, if he only talk of Essences, and Existences, Hypostases and Personalities, Distinctions without Difference, Priority in Co-equality, and Unity in Plurality, he may amuse himself, and build tabernacles in his head, and talk something, but he knows not what!!!" Sermon. John vii. 17.

That this has been the awkward situation of my poor bewildered opponent, has been seen by his own papers.—He has virtually confessed that he does not understand his subject.—He has been "talking something but he knows not what."—Unhappily for his cause he thought otherwise, and attempting to be "wise above that which is written," he has run into the grossest errors that have appeared in print for two thousand years!—He has published to the world, in characters not to be obliterated, that God the Creator of the World was born four thousand years after the Creation!!!—He has told us that "Jehovah the Author of Life was killed!!!" Such conclusions, offered to the attention of reflecting men, must be productive of deep felt disgust, and tend to precipitate the downfall of a doctrine, whose doom is sealed, that "it shall surely die!!!"

The term "Person," and its derivatives, "Paul" uses in one Address more than forty times! He says, "the question between Unitarians and Christians is, whether the union of the human nature with the Divine nature, was so perfect, as to constitute but one Person."—Now can "Paul" tell us what he means by the term "Person?"—"Boethius?"—"Aquinas?"—"Calvin?"—"Archbishop Usher?"—"Bishop Stillingfleet?"—"John Locke?"—"Laurentius Valla?"—"Wallis?"—"and Sherlock?" all attempt to define it, and scarcely two of them agree—Some of them define it philosophically—and some with reference to the doctrine of Saint Athanasius.—Of the latter, some are unequivocally TRINITARIANS, and some SABELLIANS. But Dr. Miller, who published his notions on the subject about a year ago, is so candid as to say, "If it be asked what kind of distinction is that which is expressed by the word Person? We frankly answer we do not know!!!" Perhaps, however, my sagacious opponent, more acute than the learned Doctor, has scented out its meaning!—If so, and he would oblige us by defining it, perhaps we might answer the question between the Christians and the Unitarians! If he cannot define it, then, according to his own acknowledgement, the question will be, "Whether the union of the two natures was so perfect as to constitute something, we know not what!!!"—Now I hope "Paul" will be so kind as either to define this mysterious word, or, like Dr. Miller, frankly to tell us, he does not know its meaning.

But though my opponent has, in his elaborate XXXIX Address, used this word and its derivations, more than forty times, yet the sacred writers have never used it once, as applicable to our Saviour!!!—What clearer proof can we desire, that it and the doctrine it inculcates, are wholly foreign to the doctrine of the Gospel? What better evidence can we have, that the scheme it supports, is the invention of men?—the legitimate fruit of apostasy from Christ—and justly to be ranked among the contrivances of Antichrist, to draw

away the mind from the purity and simplicity of the Christian faith?

Thus we have it in evidence, that the Trinitarian scheme is unscriptural and irrational! I am however aware, that a Writer who only points out the errors of any system, leaves at least half his work undone! and therefore, I have been careful in the course of this discussion, not only to prove the absurdity of my opponents scheme, but by frequent reference to the inspired writings, and by plain deductions from them, to shew, that the Society I advocate have embraced such views and opinions of the Divine Nature, as are closely in accordance with those of the sacred writers!

As the doctrine of the Trinity in connexion with the Atonement, embraces the Calvinistic plan of salvation, from which we essentially differ, it will, I presume, be interesting to the candid enquirer after truth, to see our views contrasted. In one great point we all agree, that "CHRIST IS THE ONLY MEANS OF SALVATION," "there is no other name under heaven, given among men, whereby we must be saved," Acts iv. 12. In the mode by which the great work of man's Redemption is effected, lies the difference between us!

In my last I gave our views of the origin, nature, and effects of Sin. In my opponent's reply he does not attempt to controvert my statements on this point. I presume therefore we do not differ on it—Sin is a taint, a disease of the soul, arising from disobedience to the revealed will of God. It separates man from God, the source of divine life and light. It is as the Apostle describes it, "a middle wall of partition between the soul and its Creator." Eph. ii. 14.

Now in order that sinners may experience the only Gospel Atonement, we believe this "middle Wall of partition," must be "broken down"—that God never can be reconciled to man, whilst he is in a state of sin. "For whosoever committeth sin, is the servant of sin," John viii. 34. And his servants ye are to whom ye obey, whether of sin unto death, or obedience unto Righteousness." Rom. vi. 16. "He that committeth sin is of the Devil,"—and "for this purpose the Son of God was manifested that he might destroy the works of the Devil." 1 John iii. 8.

Here we see in plain Scripture language, that the very purpose of Christ's coming, was to "destroy the works of the Devil"—to reconcile us to God—to "make both one," not by a nominal atonement or imputative Righteousness, but by actually "breaking down the middle wall of partition between us."—No man, nor all the power of men and angels can break down this Wall.—Unless Divine power interpose the sinner is lost—the "Wall" must remain an everlasting barrier between God and his soul!—This Wall is Sin—"the work of the Devil"—the fruit or effect of disobedience, and Christ, who is "God manifest in the flesh," is the only power that can destroy it, and so, make an effectual Atonement between the soul and the source of divine purity!

Now the very object of Christ's coming is to communicate this power to the soul; and by a "new birth" of the divine nature, to lay the gospel "Ax to the Root of the Corrupt Tree!"—This was the Forerunner's first announcement of the Gospel that came by Jesus Christ—and his second was similar in its nature—"He [Christ] shall baptize you with the Holy Spirit and with Fire, whose Fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but the chaff he will burn with fire unquenchable." Luke iii. 9, 16, 17. But this, fellow Christians, is not easy work to the sinner—he does not like this fire-work—he does not relish the idea of burning his chaff—he does not like to part with his beloved sins—he does not desire an Atonement on these conditions!!! And therefore, "the whole Christian world," the whole world of carnal Christians of every religious Society, prefer an "imputative Righteousness"—prefer a smooth easy road to heaven; "have been in the habit of regarding the death of Christ"—the sufferings of another, more than 1700 years before they were born, "as the GREAT ATONEMENT"—as having paid the price of their sins, as having made satisfaction for them, and so, reversing the order of the Gospel, they have found out a way of reconciling the purity of God with the filthiness of a sinner—a way of mixing light and darkness together, a way of bringing Christ into concord with Belial!!!

It is no wonder that this plan of salvation, so congenial to the corrupt inclinations of sinful men, has so many advocates! It is no wonder that the world, under such teaching, should present a scene of selfishness and corruption—that "the strong man armed," with all his defilement, should keep possession of the house—that the religion of the Scribes and Pharisees should be the religion of Christendom!!!

My opponent seems much offended that I said, "the Righteousness of Christ was and is a real substantial righteousness in the heart and life!"—he thinks this "an abuse of terms."—Now what could it be?—Was it an unreal unsubstantial righteousness? It has been already proved, from "Paul's" own statements, that the three Persons that compose his Deity, are "unreal and unsubstantial." See Amicus, No. 20, vol. II. Chris. Rep. My opponent is therefore quite consistent in supposing, the Righteousness of one of his unreal unsubstantial persons, is imaginary!!!—an imputative Righteousness must necessarily be unreal and unsubstantial!!!

Calvin teaches, that men are justified, not by infusing righteousness into them, "not by becoming really righteous," but by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but by imputing to them the obedience of Christ for their whole and sole righteousness!!!" Thus the righteous-

ness of Christ is made a kind of a cloak, to cover the filthy sinner, when nothing has been "wrought in him, or done by him," but the works of sin and iniquity!

Again, "Christ by his obedience and death, did fully discharge the debt of all thus justified, and by undergoing in their stead, the penalty due unto them, did make a proper and full satisfaction to God's justice in their behalf." Thus, the debt being paid, these sinners under a cloak, may go on in their sins, and God will accept them, and justify them because of the cloak they wear!!!

This conclusion is supported, not only by the general conduct of most Christian professors, but by other parts of Calvin's scheme, for he tells us, that "those" who have once put on this cloak, "never can fall from a state of justification, although, by their sins, they may fall under God's displeasure!!!" Thus, though God has expressly said "I will not justify the wicked." Exod. xxxii. 7.—this doctrine contradicts him!!! It teaches us, that men may be under God's displeasure because of their wickedness, and yet be justified by him at the same time!—that they may stand in a twofold character—atonce the servants of sin, and the servants of God!!! It renders a man justified & condemned, alive and dead, redeemed and not redeemed at the same instant, the former, by an imputative righteousness, the latter, by a personal unrighteousness.—The doctrine is absurd!

But it is not only absurd, it is highly dangerous. "It flatters men, while subject to the world's lusts, with a state of justification, and thereby invalidates the very end of Christ's appearance, which was "to destroy the works of the Devil," and to "take away sin."

That there is but one kind of Righteousness, by which we can be saved, is abundantly manifest throughout the Holy Scriptures, and this is "a real substantial righteousness of the heart and life." It is often called by the sacred penmen, "The Righteousness of God"—because God is its author. Rom. iii. 5, 21, 22, &c. &c. It is called "the Righteousness of Faith," Rom. iv. 13 because it is produced by obedience to the word of God, high in the heart by faith. See Rom. x. 6, 7, 8. It has also many other appellations in Scripture but all meaning the same thing.

There is also another kind of Righteousness, described by the inspired penmen, called "the Righteousness which is of the Law." Rom. ii. 26.—viii. 4.—x. 5. Matt. v. 20. The former is the Righteousness of the true Christian, the Jew inward; whose circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God." Rom. ii. 29.—It is produced by his submission to the operation of the Spirit of Christ in the soul, whereby he experiences repentance from sin, his own will "brought into subjection to the will of God,"—and his whole life and conversation made conformable to the holy pattern of his Lord. In this way sin comes to be mortified, the partition wall to be broken down, the dead raised, and the true Gospel atonement to be experienced. This is "THE RIGHTEOUSNESS OF CHRIST." The latter is a Righteousness much more common in the world!—It is a Righteousness, "baptized indeed with a Christian name," but which is nothing more than "the Righteousness of the Pharisee!"—It is an "imputative Righteousness" which a man can possess in an unsanctified and corrupt state! It is a very accommodating kind of Righteousness—it will live on good terms with sin, and in familiarity with iniquity! It is a kind of cloak, that is used to cover the outside, while the inside is defiled with gross impurity! It is "like whitened sepulchres, which indeed appear beautiful outward, but within are full of dead men's bones and all manner of uncleanness!" Matt. xxiii. 27. It blows a trumpet when it gives an alarm! It makes long prayers to be seen of men! It compasseth sea and land to make one proselyte, and then makes him two fold more the child of hell than he was before!—It tythes mint, annise, and cummin, and neglects the weightier matters of the law; judgment, mercy, and faith!—It binds heavy burdens and grievous to be borne and lays them on men's shoulders, but will do nothing to remove them! It makes broad the phylactery, and enlarges the border of the garment!—It loves the uppermost rooms at feasts—the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi!—It makes a great noise about religion, and loves religious titles! In fine it is a Righteousness produced by the will of man without the humbling purifying influence of God's holy Spirit!!!

The Apostle Paul, in the third chapter to the Philippians, gives us a very accurate idea of these two kinds of Righteousness. He had fully experienced both of them. He had had a theological education, and was an orthodox Pharisee! But what does he say of this state? He was a zealous professor, but how did his zeal influence him? "Concerning zeal persecuting the Church," concerning the righteousness of the Law, blameless!!" It appears then, that this Righteousness did not interfere with a persecuting spirit! This legal formal Righteousness has always been of a persecuting species!—When it has temporal power, it uses it—when it has none, it cries "Heretic!" "Infidel!" &c.—But how was it with him, after he had been changed by the power of the Holy Spirit? Then he could say "I count all things loss for the excellency of the knowledge of Christ, that I may win him, and be found in him, not having mine own Righteousness, which is of the law, but the righteousness which is of God, by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings—being made conformable to his death."—Here Paul gives de-

monstrative evidence that he understood the nature of Christ's Righteousness, and the way in which the Christian can only be benefitted by the death of Christ—that is by being made conformable to it!

Before I close this Essay I will notice a few of "Paul's" remarks, that for want of room have not yet been reviewed.—He says, "You use the term 'Christ,' to signify a nature, an influence from God."—The inaccuracy of this statement must be obvious to all who have read my Essays. We use this term just as the Apostles used it, to signify "God manifest in the flesh." "God in Christ reconciling the world unto himself!" If the term were used as my opponent uses it, "to signify God and man in two distinct natures, but one person forever." it would make the Apostles as absurd then, as the Calvinists!—When the Apostle said, "I am crucified with Christ" we must suppose he was crucified on an outward cross with Christ! When he said "Nevertheless I live, yet not I but Christ liveth in me," we must suppose, that the body that was born of the Virgin Mary, lived in him!!!—Again when he said, "Examine yourselves, whether you be in the faith—know ye not, how that Jesus Christ is in you except ye be reprobates," we must understand that believers are reprobates unless the person of Jesus of Nazareth is in them! I could easily quote fifty passages of this sort, to show, that the inspired penmen held no such carnal notions! but it is needless, "Paul's" scheme cannot be supported without a perversion of almost every page of the New Testament!!!

Again "you may say every thing of Moses which you have said of Christ." What a desperate state must my poor opponent be in, when he can descend so low as to make such assertions! Did I ever say of Moses, or the prophets, or the Apostles, that they were "Emmanuel God with us."—"God manifest in the flesh."—"the Saviour of the world"—the only means of salvation?—Does "Paul" think, like the ancient heretics, that a departure from truth is lawful in defence of his dogmas?

Again "you deny that Christ is come in the flesh!!!" This might be much more truly said of my opponent, who affirms, that "the two distinct natures are one person forever," that Christ is flesh, not come in the flesh!!! I have said over and over, that Christ is "God manifest in the flesh!!!"

In this way I could easily refute his various calumnies, but they are not worth the time! In his last Essay, "Paul" seems much disturbed, that our members are willing to file without the aid of a priest! He finds, in a Philadelphia paper, an account of the last illness and death, of a man, who for many years had been a pattern of piety and virtue,—an active member of civil and religious society, beloved wherever he was known. He finds him, in his dying moments, happy and comfortable—his peace made with God, and his mind easy. He finds him, like Addison, expressing his religious concern for survivors, and like him showing them "in what peace a Christian can die!!!"—He finds him full of hope of a happy immortality: and wonderful to relate—*all this is a proof that he was no Christian!!!* Now I suppose if like some hardened sinner, roused by his fears, he had recounted his sins, with all the loquacity of a trembling hypocrite, and had made great professions of repentance, it would have been a great honor to any religious society to publish it!!!

Upon "Paul's" hypothesis, how disgraceful it was for the Apostle, on leaving the world, "not to say a syllable of repentance for sin, or a change of heart!"—not to give a single intimation that he felt himself a sinner,—instead of which "proclaiming his rectitude," "seeming to enter heaven in all the majesty of merit, and taking eternal glory as it were by right!"—I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not unto me only, but unto all them that love this appearing." 2 Tim. iv. 7, 8.

Blessed are they that do his commandments that they may have a right to the Tree of life, and may enter in through the gates into the city. Rev. xxii. 14.

AMICUS.

LIVERPOOL BETHEL UNION.

One of the Secretaries of the Bethel Companies was waited upon by the captain of an American vessel, who related, that being at Liverpool on a former voyage, he had the pleasure of hearing several sermons preached by the Rev. Mr. Smith, of Penzance, and became fully convinced by his discourses of the necessity of religious instruction among Seamen, particularly when at sea. By way of experiment, he purchased one of the books of tracts called the "Boatswain's Mate, and other Pieces." When at sea, after reading the book himself, he called one of the men aft, and said to him, "I will lend you a book to read; be careful to keep it clean, and when you have read it, lend it to one of your shipmates, and then to another, and so on, and when all have read it, return it to me and I will lend you another." In about a fortnight after the book was returned, carefully wrapped in a clean paper, with the following note to the captain:—

"The crew of the R— beg leave to return their sincere thanks to Captain J. for the pleasure they had received in the perusal of this valuable book, and beg that he will please to honour them with another. They pledge their word to take particular care of it."

A General assortment Blank Books, Writing Paper, &c. For sale at this Office

HISTORY OF MISSIONS—Continued. PALESTINE MISSIONS.

GEOGRAPHICAL NOTICES.

Palestine, first called the land of Canaan, and afterwards the land of Promise, or the Promised land, the land of Israel, or the Holy Land, is situated in Western Asia; bounded W. by the Mediterranean; N. by the mountains of Antilibanus; E. by the river Jordan and the Dead Sea; S. by Arabia Petraea. It is about 170 miles in length, and from 22 to 58 in breadth. The land of Judah, or Judea, makes only a part of it. The two other divisions, made after the return from the Babylonish captivity, and still in some degree regarded, are Samaria in the middle, and Galilee in the north. It is a fruitful country; but in most parts of it, cultivation is neglected. This country groans under the power of the Turkish despot. The seed of Abraham, to whom God gave the land for a possession, till they lost it by their iniquity, are not numerous. There is, especially at Jerusalem, a variety of nations, Turks, Arabs, Greeks, Syrians and Israelites; but Turks are most numerous. There is a variety of religions, Mahometans, Pagans, Jews and Christians; the followers of the false prophet predominate. There is a diversity of languages. The Turkish is most common; but modern Greeks, Syriac, Arabic, Persian, and others, are spoken. Hither the Bodwin Arabs drive their flocks in summer for pasture. To Jerusalem, pilgrims and devotees of different creeds, resort for religious purposes from distant places. It is, of course, well situated for the communication of revealed truth, to a variety of people and countries. But the Mahometan is bigoted to his delusion; the Christian is a follower of Christ only in name, the Jew visits the holy city only to be sanctioned by the place; and all are ignorant and debased.

Peculiarities of this Mission.

It was in Bethlehem in Judea, that the Saviour of the world was born; it was at Jerusalem, that he bore our sins in his own body on the tree; it was from the mount of Olives, east of that city, that he ascended to the right hand of the Father, to take possession of his dominions, in the appointed time, over all the earth. From this land the word of the Lord sounded forth to the Gentiles in every direction. All that we possess of divine truth was transmitted to us through the Jews. Their Lord and ours, was a descendant of Abraham according to the flesh. By their fall we obtained mercy; they were broken off from the olive-tree, and the gentiles ingrafted. And it is the decree of Jehovah, that through our mercy they shall again obtain mercy. The predictions of the Bible, and many appearances of the present time, indicate that their restoration is near. Some gather from scripture, that their conversion will precede the general conversion of the heathen; others, that the two events will be simultaneous. In either case, we may believe that the time has come for us to return to them the gospel we have received from them. And if any distant portion of the human family be more interesting than another, it is the lost sheep of the house of Israel. If any benevolent desire has the ascendancy in the breasts of Christians, it would seem right it should be, that these descendants of the murderers of Christ, should look on him whom they have pierced, and mourn, and worship. Their conversion, however, is not the only object of this mission. It is intended to seize the advantages of the situation, to bring any and every class into the fold of Christ, and spread abroad the savour of his name in various directions, through Palestine, Syria, Asia Minor, Armenia, Georgia, and Persia. It is hoped that some spark of life may yet be found among the nominal Christians; at least, that they will receive the Bible and listen to instruction, and eventually become helpers in the work.

Commencement and progress of the Mission.

Those who went out on this mission were directed to continue some time in the islands of the Mediterranean, and countries adjacent; then proceed to Jerusalem, and locate themselves in that city or neighborhood, or in such other places, within or without the holy land, as should appear most expedient. The objects of their detention on the way were, to acquire the knowledge of languages, particularly modern Greek; to gain information; to form acquaintances; to establish correspondence; to distribute tracts and Bibles; and to teach the way of life, as they had oppor-

tunity. Rev. Levi Parsons and Pliny Fisk sailed from Boston Nov. 3, 1819. They first landed and resided at Smyrna. They pursued the above named objects in various places, and communicated to the board much valuable information. Mr. Parsons once visited Jerusalem, and returned to his fellow-laborer. They were at Alexandria, in Egypt, expecting soon to proceed together to Judea, when, on the 10th of Feb. 1822, Mr. Parsons was called to rest from his labors in the bosom of his Redeemer. Rev. Daniel Temple and his wife arrived at Malta in February last; where they have been joined by Mr. Fisk. Mr. T. carried out a printing press. Rev. W. Goodell, ordained last month, is expected to join this mission; and it is probable it will soon receive a permanent location.

INDIAN MISSIONS.

At the station of which we have given an account, the teachers have access to a great number of souls within short distances; but the population of the American wilderness is extremely scattered. On this account it is proper to send labourers to Asia; but the benighted natives of our own country are by no means to be forgotten.

Claims of the natives.

The Jews were ejected from the church of God, and we are brought into it. The Indians are dispossessed of a great portion of their country in the providence of God, and the goodly heritage is bestowed on us. They have retired before us to the extremities of the union; and are diminished and brought low. In many instances we or our ancestors have taken their lands by fraud or violence. We have taught them new forms of vice, and furnished them with the means of committing sin and procuring misery and destruction. They have claims upon our compassion in common with all our brethren in guilt and ruin thro' the earth. They have peculiar claims from their situation in our neighbourhood. And this nation has a large debt of gratitude and of justice to discharge towards them.

These obligations are beginning to be felt by the Christian public. The board has established three missions among the western Aborigines. The first of these is

THE CHEROKEE MISSION.

Geographical Notice.—Our readers must recollect that the Indian nations or tribes, which remain in the limits of the United States are not subject to our government, have no share in its administration, and do not contribute to its support. They have independent governments of their own, administered by kings or chiefs; or by councils, which are assemblies of chiefs. They also have lands, reserved to them by treaties. These tracts may lie within the nominal bounds of particular states of the union, but the fee simple is in the Indians, and cannot be taken from them without their consent, in treaty with the general government. The Cherokees have a reservation, the greatest length of which is about 250 miles, and the greatest breadth 130, comprising portions of four states, N. Carolina, Georgia, Alabama, and Tennessee. The principal seat of the mission is called Brainerd, after the devoted missionary, who a century ago anticipated the spirit of the present day, and labored alone but successfully for the salvation of the Indians. Brainerd is about 30 miles east from the N. W. corner of Georgia, two miles within the limits of Tennessee, on the W. side of Chickamaugh creek, which empties into the Tennessee river.

Connected with this mission are stations at *Taloney and Creek Path*, at which some laborers reside, and where they have schools. A settlement at *Chatooga* was undertaken and abandoned; it is intended to resume it. A settlement also at *High-tower* is undertaken lately. We shall notice these branches of the Cherokee establishment more particularly, in giving future abstracts of journals.

Commencement and Progress.

The principal founder of this mission was Rev. Cyrus Kingsbury, who afterward left it in the care of others, and broke up the ground for the Choctaw mission. He arrived at Chickamaugh, now Brainerd, in 1817. The mission has received pecuniary aid in regard to schools, buildings, &c. from the U.S. government. The Indians have devoted part of their annuity from our government to the same purpose. The establishment embraces a large farm, the most necessary mechanic arts, and mills. Not only are the mission families to be supported at a distance from most civilized men; but the children of their schools are collected from distant places, and re-

with their teachers, and these must be fed and clothed. In their schools they have succeeded well; for the Cherokees are very desirous their children should be taught. They learn the English language, and make good proficiency. The influence of the mission on adults is more limited; as they are more bigotted to their superstitions, do not settle at or near the stations, and can be addressed by most of the preachers only by an interpreter. But the schools are very interesting; and have been blest as the means of hopeful conversions. More than a year ago, there were in the school at Brainerd alone 57 boys, and 30 girls, besides 15 children who were absent from various causes. If any think the life of a missionary is easy, it may do them good to read the following extract. "As hired assistance could not be obtained without difficulty, and when obtained was often worse than none, they determined to manage the domestic affairs with the aid of the female pupils between the hours of school. Some estimate of the labour performed may be made, when it is stated, that one of the female assistants, who was far from enjoying good health, had, as her charge, to iron for 120 persons, & to mend the clothes of more than 50 boys; and that another, who had a weakly child to nurse, superintended the washing, besides teaching the school for the girls."

List of labourers at Brainerd, &c.

Time of joining the Mission		
1817, Rev. C. Kingsbury,	Removed to	Elliot, 1818.
" Mr. Moody Hall, Teacher,		
" Mrs. Hall,		
1818, Rev. Ard Hoyt,		
" Mrs. Hoyt,		
" Rev. D. S. Butrick,		
" Rev. W. Chamberlain,		
" Mrs. F. Chamberlain,		
" Miss. Sarah Hoyt, Teacher,		
" Miss. Ann Hoyt, Helper,		
" Mr. Milo Hoyt, Teacher,		
1819, Mr. A. Conger,	Farmer & Mechanic, returning soon.	
" Mrs. Conger,		
" Mr. John Vail, Farmer,		
" Mrs. Vail,		
" Mr. George Halsey, Mechanic,		
1820, William Potter,		
" Mrs. Potter,		
" Dr. Elizer Butler,		
" Mrs. A. Paine, Teacher.		

LETTER FROM MR. WINSLOW.

Extract of a letter addressed by the Rev. Mr. Winslow to his brother, dated Oodoo-ville, Jaffna, Feb. 26, 1822.

Our prospects in the mission generally, and more particularly at Oodoo-ville, have brightened much. For three months past we have had from six to nine adults attending on a special enquiry meeting, held usually twice in the week, and of these we now consider six, viz. three men and three women, candidates for admission to the church. Two of them, viz. the wife of Maleappa, our native preacher, and Solomon, a school master in our Family school, have long been Christians in sentiment, and before coming here we hope Christians in heart. Two others, one a man and the other a woman servant in our family, date back their hopeful conversion also prior to the time of coming to live with us. The woman was in the family of brother Poor, at Tillipally, at the time of Sister Poor's death, and considers her first impressions to have been a little previous to that event: which also served to deepen them. The man was formerly a servant in brother Meig's family at Batticotta and was brought to serious reflection about three years ago; but has been halting between two opinions, and unable through fear and persecution from his friends, to come out and profess Christ. Indeed it is not until lately that we had that evidence of his piety, which we think necessary for admission to the church in this heathen land. Of the other three, two a man and his wife, live in a neighboring village, and have for some months attended our preaching. When the cholera morbus (which has for the last three months swept over this country like a consuming fire) first appeared in their village, the mother of the woman was taken sick and died. The woman also was taken. I visited her, administered medicine, prayed with her, and she recovered. The man was also attacked and recovered by use of medicines from us. These things led them both to serious reflection, and enquiry, and we have pleasing evidence that the Holy Spirit has been sent into their hearts. They are ear-

nestly desirous of being baptized and admitted to communion. The remaining candidate is a young man, who was for several months employed by us as a boy's cook. During all the time he was here, he seemed a most unpromising subject. He even ridiculed the Christian religion, and made a mock of the Catechism and lessons which we obliged him to learn. At length he was dismissed on suspicion of theft. About two months afterwards, he came back apparently altered. He stated that after he went away, the thoughts of what had been said to him about his soul, came home to his mind. The cholera appeared in his village and a brother of his soon died as did many others. This alarmed him. His friends advised him to have recourse to the heathenish practices, common on the appearance of the cholera (such as to wear a certain leaf as a charm, rub ashes on the forehead, &c.) but he thought within himself, I have heard about the true God, I will pray to him. He did so, and thought more and more about his sins. He also attended preaching at our school bungalow, in that village, and one time in particular, was much impressed by a discourse of our *Native Preacher*, Maleappa. All these things conspired to make him inquire with earnestness after the way of life. He came to us, almost three months since, much bowed down. He has since been apparently under the teaching of the Spirit, and we are led from almost every thing that we see in him to judge favourably of his experience. We are consequently looking forward with great interest, to a season of communion, when we hope to see, at least some of these baptized admitted to sit at the table of the Lord. Oh! that we may not quench the Spirit; but see him operating, not on these hearts only, but on multitudes around us.

For the Christian Repository.

"AN UNDEVOUT ASTRONOMER IS MAD."

In every branch of the physical sciences, we have striking evidences of a supreme intelligence. But in no one do we find such a display of his goodness and power, as in the science of astronomy. The study of this science is no less instructive, than pleasing; it elevates the mind, enlarges the understanding, & affords the soul a theme for heavenly contemplation. To survey the planets in their order, to trace them in their revolutions, and mark their various distinctions, is to view the Deity in his sublimest character. The view of numberless worlds, scattered thro' immensity of space wheeling their stated rounds, may improve the intellectual faculties, fill the mind with ideas at once the most awful and sublime, teach man his insignificance and lead him to admire the matchless power, and wisdom of the Almighty. When in imagination we convey ourselves back to the period before time was, when chaos reigned and darkness covered the face of the deep, the mind is filled with horror and confusion; but we hail with pleasing emotions the era, when the morning stars sang together, and all the sons of God shouted for joy.

By a thorough investigation of the laws which regulate the science of astronomy, we obtain a knowledge not only of the existence of a Supreme power, but of some of his essential attributes. By his infinite wisdom, all the systems are so disposed as to promote unity and order throughout the material Universe.

No jar is felt; no commotion is seen. No contending spheres destroy each others rights, or encroach upon each others dominions.

By his benevolence he has established such rules, as cause summer and winter, seed-time and harvest. The seasons in succession bring a suitable proportion of heat and cold.

Beyond this System, whose centre is the sun, all our knowledge is mere speculation. To human science the Almighty has said thus far shalt thou go, and no farther. Tho, He has thus limited science; He has left free the imagination, to wander through infinitude of space and rove among other stars, and suns, giving light and heat to other systems, until the mind is lost in the immensity of the works of Deity. The great infidel argument against Christianity is, that it exhibits a mean condescension in the Supreme Being, to lavish such bounty upon this speck of creation. But sound philosophy will show the futility of this argument. True philosophy teaches us to view a Divinity in all things. Not a leaf trembles in the forest, not an atom floats in the air, without his permission. The revolution of systems and the move-

ment of a pebble, are alike under his inspection.

Astronomy, by the aid of the telescope unfolds to us the unlimited power and awful majesty of God, and gives us a stretch of imagination beyond the power of language to express. By these advantages, we may trace the analogy which exists between other planets and our own, and infer that like ours, they are inhabited by an immense population, and swarm with life and intelligence. Chemistry aided by the microscope opens to our view the goodness of God in every plant, and in every flower. In all the *minutia* of nature we discover proofs of a designing mind. We find systems in each particle of matter, and the minutest atom swarming with living creatures endowed with perfect organization.

Though men of common sense deplore their ignorance, and seek for more knowledge, a certain class of men are much too wise, and learn much too fast. They learn to live without God in the world; and without any reference to his glory. Voltaire read and wrote, and laughed and died. Scorning the insipidity of revelation; he could draw from the most awful denunciations of Scripture witticisms, to gall the Jew and the Christian. But Newton, with that boundless knowledge, and profound erudition by which he discovered those laws that govern the system, could withdraw from his abstruse speculations and sit him down with the docility of a child, to receive instruction from the pages of Divine revelation. To the Christian philosopher, how enrapturing the thought that a Godhead reigns, and his perfections will never cease to shine. Though this world should sink into oblivion, and all which it inherits should dissolve like the baseless fabric of a vision, though man should be annihilated, or doomed to endless perdition, Deity would still live and countless myriads of holy beings would adore his love, and admire the glories of his character.

What else than madness does the undevout Astronomer exhibit? This world he knows is but a speck in creation. But when he glances his eye through other systems & considers those twinkling stars as countless orbs full of animated beings, obedient, and loyal to their sovereign, his mind never swells with devotion, nor does his heart glow with pious ardor when he considers their Maker not confined to this spot of earth, or regarding the situation of man alone, but glorifying himself, and spreading joy and happiness throughout all his vast dominions.

Not so the Christian. He sees the goodness of Deity displayed all around him. He feels that he inhales his air, and walks upon his footstool. When night spreads her sable mantle over him and locks in sleep all his active powers, he is guarded by the Watchman of Israel who never slumbers. O how transporting the idea to the devout philosopher, that this purblind state is of short duration! Soon he will see with other eyes, and hear with other ears. Soon he will experience the reality of those scenes which now impress him with awe and delight. In every situation in life he learns to put his trust in an overruling Providence. When the clouds of adversity hover over him, and the tempest howls around him, "He fixes his hold on Heaven, bids earth roll, nor feels her idle whirl."

PHILANTHROPOS.

Baptist Mission in Burmah.

The American Baptist Magazine for November, contains an interesting letter from Mrs. Coleman, wife of Mr. Coleman, Baptist missionary to the Chittagong district. It details at some length, the trials connected with their removal from Chittagong to Cox's Bazar; trials created by a Buddhist priest, who was at the last mentioned place on a visit merely. The teacher that Mr. Coleman had in his employ, was first seized rudely and loaded with reproaches and threats, all which he bore with the patience of a Christian. Afterwards they were threatened with the destruction of all their goods, by a mob of several hundred persons, whose design was sanctioned and aided by a petty government officer. Defeated in this measure, the opposers took an oath, neither to eat nor drink till they were expelled; and subjected the missionaries to continual alarms, threatening to do, under the covert of midnight darkness, what could not be effected in open day. They also threatened death to any who should render them any assistance in building their house, and it was found impossible to procure a single workman. But after nine days an order arrived from

the Chief Magistrate of the district, to the chief native officer at the "Bazar," forbidding them to be molested; and subsequently another order yet more peremptory, the consequences of which were happy the tumult ceased, and they obtained readily the necessary help.

Two women in the place can read a very little; with this exception, not a single female from the highest to the lowest, knows a letter of their alphabet, and only the sons of a few of the richest Arrakanese are at all instructed. A charity school is proposed—a native master is engaged—Two children are obtained, to be instructed and supported at the expense of the mission family, till they have completed their education. Five or six others are likely to be procured, who will be supported by their parents. Mrs. C. will superintend the school.

Mr. Judson under date Feb. 6, writes to Dr. Baldwin, that since the persecution of Moungshwa gong, the most distinguished disciple, religious enquiry is at an end. He now confines himself to the business of translation; half the New Testament is finished; Mr. J's intention is to complete it and then encounter the hazards that may attend an open and extensive declaration of the gospel. He expresses a full persuasion that the way will soon be opened for the establishment of true religion in Burmah. Mr. Price and Mr. Hough are now both with him—all willing to live and die among the Birmans.

PASTORAL LETTER

Of the Synod of Philadelphia.

Continued from Page 132.

While we acknowledge, with gratitude to the God of all grace, that which he has wrought in the edification of his people, as well as in the conversion of sinners, we feel bound, dear brethren, to direct your attention to the large numbers in all our congregations that are still in the gall of bitterness and in the bond of iniquity, without God, and without hope in the world. The truly pious have always been, comparatively, a little flock; this is the case even in those societies where the refreshing influences of the Spirit have been vouchsafed in the most copious effusions. You will find among your best neighbours, nay among your near and beloved relatives, some who are utter strangers to vital piety; this is a painful—a heart agonizing fact, but it is undeniable. Christians, have you done your duty fully, in your respective places, in regard to those among you who are living estranged from God, destitute of that peace and hope divine, which support and cheer the believer? Alas! no; we all come lamentably short, in all respects; and in no one duty do we fail more egregiously than in that of faithfulness in religious matters, to our kindred and acquaintance. Might it not be followed by happy effects, if every church session were to meet occasionally, and take into serious consideration the state of the congregation under their particular spiritual guardianship? Would it not be useful for ministers and elders, to confer often on the interests of religion in their several churches? to count, and compare the professors and the non-professors of the gospel? to ask seriously, and carry the weighty inquiry to the throne of grace, if the case be so with them, why is not our congregation favoured, like others, with seasons of refreshing from the presence of the Lord? Inquiries of this sort, were we persuaded, would lead to important discoveries, and stimulate to greater exertions in many congregations where coldness and languor have reigned undisturbed for years, while in other places, at no great distance, multitudes have been pressing into the kingdom of heaven.

Beloved in the Lord, let us "exhort one another daily, lest any be hardened through the deceitfulness of sin." "The day is far spent; the night cometh, in which no man can work." The resistless tide of time is bearing us down into the abyss of eternity; whatever we do for the glory of our Master, and for the good of souls, must be done speedily. While we bless God for what has been done, let us mark and commiserate the thousands, even within the narrow limits of this Synod who, if not soon gathered into the fold of God, will be lost forever. Let us ponder the momentous question, "What is a man profited, if he should gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Let us remember that we are not straitened in God; his arm is not shortened, nor his ear heavy: "Ask, and ye shall receive." The blood of Christ cleanseth from all sin. The atonement,

which we have received well authenticated, intelligence of, in the blessed gospel, is of infinite value, and of never failing efficacy; it is a fountain deep and wide, whence flow the perennial streams designed for the healing of the nations; may its benign influence be felt as extensively as is the curse of the apostasy, under which the whole creation groaneth!

Impressed, as we trust, with the awe of God, in the dispensation of his providence, as well as in the sovereign displays of his grace; earnestly desirous of seeing and feeling an universal revival of pure and undefiled religion; and relying on the truth and faithfulness of Him, who is the hearer of prayer, and who has not said unto the seed of Jacob, "seek ye me in vain;" we have felt it our duty to designate, and recommend, Thursday, the fifth day of December next, as a day of Fasting, Humiliation, and prayer, with Thanksgivings, in the congregations under the care of this Synod. And we do affectionately, and in the name of the Lord Jesus, exhort and intreat the ministers and people, in our synodical connexion to lay aside, so far as may be practicable, their worldly cares and avocations, on that day, and assemble in their respective places of public worship, to hear God's holy word, and jointly to implore his pardoning mercy, his sanctifying grace, and the copious outpouring of his blessed Spirit.

It will be proper, on that occasion, to notice the dispensations of Providence, which have been various in different parts of our bounds, as respects the season of the year, the fruits of the field, and the health of the people. But that which we desire may be kept chiefly in view, is the plentiful effusion of the gracious influences of the Holy Spirit; whose personality, and official agency, in the covenant of redemption, we deem it of vast importance to avow and explicitly to acknowledge, as essential in the revealed plan of God's tender mercy and glorious grace towards a self-ruined and guilty world.

The ministry of the gospel, on which it is our privilege to attend, is styled, in scripture, the *ministration of the Spirit*. The Spirit is the Comforter, promised by the ascending Redeemer, to take of the things of Christ, and apply them with power and saving effect to the souls of men: and this blessed Comforter, our Saviour assures us, is to abide with the church for ever; it is his accompanying efficiency which makes the gospel, whether read or preached, the power of God and the wisdom of God unto salvation to all them that believe; it is by his divine operation that souls, dead in sin, are regenerated and born into the kingdom of God; and it is the Spirit that seals believers unto the day of redemption. In short, it is to the influence of this divine agent, that reading, preaching, and all other modes of religious instruction and means of grace owe their efficacy. Let not Christians, therefore, fail to acknowledge his personal glories, and their dependance on his sanctifying and saving power.

And now, dear brethren, we close this address, by counselling you to use, with prayerful diligence, the best means in your power for the promotion of truth, righteousness, and piety, not only among yourselves, but extensively abroad in the world. Permit us to name, as particularly worthy your countenance and patronage, *Sabbath Schools, Tract, Missionary, and Education Societies*, and our *Theological Seminary*, designed to train up a succession of faithful preachers of the everlasting gospel. These institutions we regard as warranted and important auxiliaries to the cause and kingdom of Christ, our Saviour. Let them not languish for want of support; remember the earth is the Lord's and the fulness thereof. Those of you who hope that God has made you partakers of his special grace surely will not be backward to serve him cheerfully, and in just proportion to the talents with which he has entrusted you. Your best, your immortal interests are connected indissolubly with the kingdom of God's dear Son: "Be not weary, therefore in well-doing; for, in due time ye shall reap, if ye faint not." "Be steadfast, immovable, always abounding in the work of the Lord.—Be strong in the Lord, and in the power of his might. Hold fast the profession of your faith; and be careful to demonstrate the sincerity of that profession by your labours of love, and by a conversation in all respects becoming the gospel of Christ. Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap: he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen!"

By order of Synod,

J. J. JANEWAY, Moderator.

STEPHEN BOYER, Stated Clerk.

Lancaster, Nov. 1, 1822.

From Kirkpatrick's pious meditations.

DESIRE OF THE SOUL.

Whether I climb the highest eminence, or pry into the deepest indigence, I can discover no object capable of filling my capacious desires. Ten thousand years are too few to gratify my desires. What is not eternal is unequal to my wishes. The all-wise Creator does nothing in vain. Therefore those desires of immortal duration shall be gratified. Hence, I will enter into the plan of my Creator, who hath created me capable of eternal felicity, and into that of my Redeemer, who hath died to enable me to arrive at it. How glorious the prospect! What wastest thou, oh my soul? With what imaginable excellency wouldst thou clothe thyself? What desirable object wouldst thou pitch upon? It is beauty? *The righteous shall shine forth as the sun in the kingdom of heaven.* Is it riches? Every one in God's family shall have a glorious, incorruptible, and eternal inheritance. What is it then? Is it honour like to this; to be a friend and favourite of God, brought nigh by the blood of Christ; to have a crown of righteousness, of life, and of glory; yet more, a far more exceeding and eternal weight of glory set upon thy head. Or again, is it pleasure?—The just shall enter into their master's joy, and there are rivers of pleasures at his right hand for ever more. In a word what wouldst thou have, oh my soul? A confluence of all the glorious things both in heaven and in earth? Why, *godliness hath the promise of the life that now is, and of that which is to come.* If heaven, and the righteousness thereof, are objects which thou seekest; these, with all the durable riches and excellencies thereof, thou shalt assuredly find.—Make me holy, O Lord! and then I am sure I shall be happy.

Soon shall this earthly frame, dissolv'd,
In death and ruins lie;
But better mansions wait the just,
Prepared above the sky.
Such is the hope that cheers their souls,
That hope their God hath given;
His spirit is the earnest now,
And seals their souls for heaven.

A GOOD DESIGN.

A friend in middling circumstances, who feels deeply interested in the prosperity of missions, was lately suggesting if other contributors were to adopt the plan he has for several years acted upon, the amount of aggregate subscription would be greatly increased. He has formed his family into an Auxiliary Society, and the small contribution of each member is regularly laid aside every week. By this simple method, without any sensible effort, a sum is raised, at the year's end, considerably exceeding what the individual himself would feel it right to give, if he were to pay his annual subscription at once, in the usual way. Thus, to use the language of our eloquent friend, Mr. Bunting, at our late Annual meeting, may Christians "provide in their respective families and connections, a share of those funds which are the sinew of this great and finally successful warfare."

May the time soon come, when there shall be no church, without the appendage of an active auxiliary to Missions, and when the spread of the Gospel shall be considered by all Christians, as necessary a part of ministerial and private obligation as the promotion of individual piety and family religion!" [Bapt. Mag.]

IRELAND.—According to the New York Commercial Advertiser, it appears by the late papers from Ireland that the distresses caused by hunger and sickness have chiefly subsided—the potatoes having come to maturity, and promising an abundant harvest. It is added that the committee at the City of London Tavern, for receiving subscriptions, have given notice that there is no occasion for further remittance to the local distributing committees. And they have found, on winding up their accounts, that the overflowing bounty of

the people of England left a balance at their disposal of a very large amount which they have resolved to dispose of as follows: £5000 towards clothing the poor in the distressed parts of Ireland during the winter; £5000 for encouraging the Irish fisheries.—Besides those two sums, the large one of £40,000 was voted for encouragement of the coarser branches of the linen manufacture in the districts where the distress was most general. A sum of £800 was also voted for the same general purpose of improving the condition of the Irish poor, for which a considerable sum has lately been voted by the subscription committee in Dublin.

Employment of Mr. King* in the Palestine Mission.

After the death of Mr. Parsons, his bereaved associate, Mr. Fisk, greatly needed a fellow labourer, who could accompany him in his intended journey, preparatory to the desired establishment of the mission, to which he is attached. Deeply feeling this want, and having received an intimation that the Rev. Jonas King, then at Paris, might be induced to offer his services for a limited period, Mr. Fisk wrote, earnestly requesting that some arrangements might be made to that effect. The letter was dated early in May, but did not reach Mr. King till some time in July. He immediately endeavored to ascertain the path of his duty; and with the advice of his intimate and valuable friend Mr. Wilder, concluded to offer his services for three years. Mr. Wilder generously offered \$100 a year for the time specified; and two other gentlemen made liberal donations towards defraying the necessary expenses. Mr. King wrote to the corresponding Secretary, stating these facts, and adding, that he expected to leave Paris for Malta, about the 15th September, and to take with him the two founts of Greek type, which had been ordered at Paris for the Palestine mission press, and which were selected at the manufactory of one of the first foundries, by professor Keiffer, Mr. Wilder and himself. There was a probability that he might reach Malta before Mr. Fisk should enter upon the contemplated tour. After the subject was fairly proposed to Mr. King, there was not time to write to this country, and receive directions, without putting the business back a year;—the fall being the proper time to commence journeys in that part of the world.

When the correspondence on this subject was laid before the prudential committee, it was resolved to accept the services of Mr. King. Communications will be made to him by way of Malta.

The alacrity with which individuals of liberal views and benevolent hearts on the continent of Europe, as well as in Great Britain and the United States, patronize exertions for the spiritual good of mankind, is very gratifying.

Mr. Mertens, of Brussels, a gentleman distinguished for his christian benevolence, writes to Mr. King with the offer of 500 francs, as follows:

"To contribute to the success of so laudable a cause, must be considered a privilege and great joy to every christian heart, which loves his Lord and Master. May you, my dear sir, enjoy that peace and comfort, which are the portion of all those, who are engaged to serve the Lord sincerely. May every blessing attend you, and may you find strength to undergo the fatigues of the body, and the labors of the mind, attached to such an undertaking, by steadfastly fixing your eye on what has been accomplished at Calvary."

In referring to any dangers, to which he may be exposed, by travelling in unhealthy climates, Mr. King observes: "Here at Paris, I see around me, with crippled limbs and searred bodies, men, who risked their lives at Jena and Merengo, Austerlitz and Waterloo, to gain a little perishable glory, and shall I not risk as much in the cause of the Prince of Peace, who gives to all his faithful followers the high prize of immortal glory, and joys inconceivable?"

It would be well if this consideration were more frequently operative on the minds of missionaries, and of the friends of missions too.—Miss. Her.

* Mr. King has been residing at Paris to enjoy various literary advantages in that city, particularly those, which relate to the acquisition of the oriental languages.

From the American Missionary Register. UNION MISSION.

LITTLE OSAGES.
In our latest letter from Union we have the pleasing intelligence, that the Indian

war has closed. A Treaty of Peace between the contending Tribes was signed at Fort Smith on the 9th of Aug.; and both parties agreed that, should it become necessary, the due observance of its provisions shall be enforced by the Government of the United States. The terms of the Treaty, so far as they are yet known, are given in the letter below.

EXTRACTS OF LETTERS.

Rev. W. F. Vaill, to the Domestic Secretary. August 27, 1822.

Dear Sir—I hasten to give you the pleasing intelligence, that a Treaty of peace was signed at Fort Smith on the 9th inst. between the Osages and the Cherokees. I have not been able to obtain a copy of the treaty; but, by Mr. Chapman, we learn that they have mutually agreed to maintain perpetual peace; that eight of the prisoners are already delivered up to the Osages, and the remainder are to be surrendered by the 21st of September; that the Osages are to permit the Cherokees to hunt on their land south of the Arkansas without interruption; that, in passing through each others countries on the north of this river, they may hunt for subsistence, but are to build no hunting camps; that, if either party commit depredations on the other, the injured party is not to seek private revenge, but to appeal to the proper Agents—and both parties have agreed that the Government of the United States shall see that the articles of the Treaty are carried into effect. The Osages are to pay three hundred dollars from their annuities for a breach upon a Cherokee hunting party in the autumn of 1820.

Thus the war is ended. Since we came into this country we have also seen the Indians rush into war, and have also seen them come to terms of peace. I have not time to speak at length of the dealings of Providence towards this Mission. We propose soon to observe a day of Thanksgiving, on which occasion we hope to be able to recount the mercies of the Lord. Hitherto we have been called to fasting and prayer. Now we rejoice with trembling. We know not what trials are yet before us. There are some conditions of the treaty yet to be fulfilled, which may occasion difficulty.

Two of our Osage boys have gone to the village and for what reason we cannot tell. If the Osage Chiefs are what they profess to be, we shall soon know it. They have professed sincere friendship; and the only pretext for keeping back their children is removed. How much prejudice and superstition, how many notions and old habits are to be removed, before they say "our children are yours," it is difficult for us to determine. They are variable in their feelings, and by their feelings they are governed. But the same Almighty arm which hath wrought for them in subduing their passions, is able to do still greater wonders. We learn by experience that much prayer and immense pains are necessary. But shall those shrink who have the promise of Jehovah to support, and the covenant aid of the Surety, who is Christ the Lord? The time is nigh when Satan shall be bound a thousand years, to deceive the nations no more till that time be fulfilled.

From the American Baptist Magazine.

Letter from a Gentleman in Russia to the Revd. Dr. Baldwin, dated St. Petersburg, May 31, 1822.

Dear Sir,

Your truly welcome letter of the third ult. I have received, with the pamphlets and newspapers, through the kindness of Mr. Hiler. The contents of your letter are so interesting, that I have been applied to for extracts, that it may be published; which I have permitted under the condition of mentioning no names. I have even sent a copy to the pious Secretary of the Russian Bible Society, his Excellency Basile Papof, and Drs. Patterson, Henderson and Pinkerton, and our evangelical pastor, Mr. Knell, who are delighted with the success that attends the blessed cause of our dear Lord and Saviour in the United States of America.

I have the pleasure to inform you that we have lately a very satisfactory meeting of the Committee of the Russian Bible Society, held as usual at the Hotel of its President, Prince Alexander Galitzin, at which were present 7 Russian prelates viz. 2 metropolitans, 2 archbishops, and 3 bishops; also 2 Catholic prelates, of which one is a metropolitan, and one an archbishop.

After the communication was read of there being already printed, and nearly disposed of, 20,000 New Testaments, com-

plete, in Russia, 7000 Polish Catholic Bibles, 3000 Finnish New Testaments. The resolution was passed, that there shall be printed this year 40,000 New Testaments, Russian, and 80,000 Psalms Russian.

A letter was then read from the British and Foreign Bible Society, begging the Russian Foreign Bible Society to accept a present of 20000 sterling; then it was made known that the great and good Emperor had graciously granted the Tauride Palace for the commemoration of the Ninth Anniversary. Our income last year was 390,000 rubles—expenditure 366,000. 73,000 copies of the scriptures were distributed last year in 24 different languages. The number of copies printed last year in the different languages was 61,000.

Mr. Hiler will deliver you the gospels of St. Matthew and St. John in the Mongolian language. A young Mongolian Prince is now here, has learnt the Russian, and going on with the other translations. I have often discoursed with him, and with astonishment at the progress his mind has made in the truths of the gospel. When his king (who by mere chance had heard of this blessed doctrine) had made up his mind to send two of his Princes to Petersburg, the Scotch mission had that country at the same time in view, and wanted missionaries. We certainly live in wonderful times. The young Prince has changed his dress and has cast away his idols that he brought with him. May the time be at hand when all the idols in the world may be cast to the moles and the bats. The sultan Caetagery Krim-gorie is now at the Caucasus for the conversion of the Tartars.

May our blessed Lord preserve you, my dear friend, and grant you a most abundant harvest.

Your affectionate friend,

J. V.

CHRISTIAN REPOSITORY.

FRIDAY, NOVEMBER 29.

"JUNUS," and "H. W. M." next week.

Thursday 5th of December is appointed by the Synod of Philadelphia, consisting of the Presbyteries of Pennsylvania, Delaware, part of New Jersey and Maryland for a day of Fasting, Humiliation and Prayer, with Thanksgiving to Almighty God, through the bounds of the Synod.

It is sincerely hoped that ministers and churches will regard this day, and so improve it as to meet the smiles and approbation of Heaven. Have we not much reason for gratitude to the Giver of all our mercies for his goodness the past season, especially that He has on many of our churches shed down the influences of his Holy Spirit, aroused christians to duty & called sinners from darkness to light? Have we not reason for the deepest self-ameusement and mourning when we see so many churches within our bounds cold, dead, "thrice dead and plucked up by the roots?" Then let us turn to the Lord and he will have mercy upon us, and confess our sins, that they may be blotted out!

Let us particularly confess the prevalence of error in our country and mourn over our national sins. Are we not as a nation guilty of intemperance, sabbath breaking, and slavery? Are we not corrupt even this whole nation? Have we not gone away backward, and forgotten the God of our fathers? While meditating on those things, let us adore that infinite mercy which has not dealt with us according to our iniquities, but has showed upon us the choicest of Heaven's blessings. Let us pray for the continuation of our civil and religious privileges, that we may be that highly favored people whose God is the Lord.

SUMMARY.

Thursday, Dec. 5th is appointed by the Governors of New-England and New-York, as a day of public Thanksgiving and Praise to the Almighty Ruler of the Universe for the spiritual and temporal blessings which he has graciously granted during the last year.

The prospects of the church in Virginia, during the last year, appear to have assumed a new aspect. In the neighbourhood of Hampden and Sidney College are reckoned about 50 converts. Among which are many students of the College. Petersburg 70; Norfolk 40; Richmond 80; New-Monmouth 53; Lexington 63; Oxford 44. Washington College has also shared in the glorious work. Many of these revivals are still increasing. Within the Methodist Circuit of Salisbury are reckoned about 130 subjects of the revival.

On the First Sabbath in November, 106 persons were received into the church in Baskinridge, N. J. There are likewise revivals in many other churches in the state.

The Baptist congregations in the United States, are stated at 3,200.—Settled Ministers, 3,000—vacancies, 1,000—members, 400,000.

The Methodist Conferences are 12—members, 297,622—congregations, 1875—travelling preachers, 1,106.

The Presbyterian Church consists of Synods 12—Presbyteries, 66—Congregations, 1,411—Ministers 700.

Lutheran Church consists of Synods, 3—Congregations, 650.

The Protestant Episcopal Church, dioceses 11—Ministers of all ranks 347.

German Calvinist Church, congregations 4 or 500—about 80 Ministers.

Dutch Reformed Church, congregations 150—Ministers, 100. Other classes of Presbyterians, about 210 congregations and 149 ministers.

According to a late calculation, the slave population of the United States will stand as follows:

In 1790	-	-	697,696
1800	-	-	896,349
1810	-	-	1,191,346
1820	-	-	1,531,435
1830	-	-	1,962,200

The pestilence at Pensacola is said to be the most distressing ever known in the United States, considering the population of the place. The number of deaths, from Aug. 15th to Sep. 11th was 100.

Marietta, Ohio is visited with a lamentable affliction: on 20th Sept. 300 cases of the fever were reported by the Board of Health.

The number of deaths at New Orleans, from 1st Sept to 17th Oct, was 980. On the 3rd of October, 43.

The Editor of a Connecticut Journal is authorized by a few gentlemen, to offer a premium of Fifty Dollars for the best farce that can be produced within a year, on certain recent facts of public notoriety, called duelling.

More than 100 young gentlemen have entered the Freshmen Class of Yale College, since the commencement of the present term.

A fund has recently been set on foot for the support of a professor of Theology in Yale College, and 17,000 dollars have been subscribed. Rev. Jonathan W. Taylor has been appointed to the office by the corporation. This will render its facilities for the study of Theology equal to the schools of the prophets.

The Presbytery of Hanover, Virginia, have unanimously resolved to revive the Theological Seminary, under the care of the late Dr. Hoge. A Board of Trustees are elected, and the Rev. John Rice is appointed Professor of Theology.

From the Synod of Pittsburgh, we learn there have been within the year past, revivals in the Presbyteries of Hartford, Portage and Grand-River, and an increased attention through the Synod to the means of grace.

With great joy we learn that extensive revivals are going on in Missouri. Methodists, Baptists and Presbyterians share in the work.

Revivals at present in the District of Columbia, in Norfolk and other parts of Virginia, Somerville, Boundbrook and Deerfield N. J. in Nesha-mony, Newtown and Doylestown, Penn. and various parts of New England.

The reinforcement to the Sandwich Island Mission, sailed from New Haven, Connecticut on the 19th Inst. in the Ship Thames, Captain Clabby. Great must be the joy at the meeting of the Missionaries, and fervent the prayers of christians for their success.

John M'Lacklan, Esq. formerly teacher of Mathematics in Glasgow, died last spring at Calcutta, and bequeathed 20,000 pounds to the free schools of Glasgow.

By the census of 1821, the city of London contains 1,274,800 souls.

Massachusetts Baptist Education Society.

Twenty-one young men have received assistance the past year. The present number of beneficiaries is fifteen: twelve at Waterville, two at Providence, one at Amherst. An additional number can be received. The receipts of the year have been \$ 2332, 47.

MARRIED.

In Philadelphia, on Tuesday evening, the 12th instant, by S. Badger, Esq. Mr. John Higgins of St. Georges, to Miss Ann Sawyer of New-Castle, both of New-Castle County, State of Delaware.

In Philadelphia, on Thursday evening 14th inst. by Robert Wharton, Esq. Vincent Gilpin, to Miss Naomi daughter of Joseph Robinson, all of Wilmington, Del.

On Thursday evening 14th inst. by Rev. E. W. Gilbert, Mr. Francis Dickinson, of Philadelphia, to Miss Eliza Irwin, of this Borough.

On the evening of Tuesday the 19th Inst. by the Rev. Mr. MAGRAW, Mr. John Moore, a respectable House-carpenter, to the amiable and accomplished Miss Jane, eldest daughter of the late Joseph Barnes, deceased, all of Cecil County, Md.

No human tongue can tell,

The pleasures they must find;

If both in peace and comfort dwell,

And both be just and kind.

Com.

OBITUARY.

DIED, on the 22nd Inst. after a long and painful illness, which she bore with christian fortitude, Mrs. Rachel Ashburnham, in the 73rd year of her age, leaving numerous connexions and friends to deplore her loss.

On Wednesday night last in this Borough. Mr. David Tatem, Dry-good Merchant, after a short illness. He was a respectable member of Friend's Society—deservedly esteemed for his suavity of manners, and philanthropic disposition, a man of strong mind; whose loss will not only be severely felt by his affectionate family, but by the public generally.

JUST PUBLISHED,

And for gratuitous delivery, at this office,

A SERMON,

Delivered before the Bible Society of Delaware, at their late meeting at Newark.

By Rev J. E. LATTA.

The principal object of this Sermon is to show that neither Reason, the Light of Nature, nor INTERNAL LIGHT is a sufficient guide in the things of salvation;—that the BIBLE, and the Bible alone is adequate for this end.

Almanacs, great variety, For 1823,

For Sale by the Gross, Dozen or Single, Cheap.